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very little or no pain, which may seem very extraordinary. It is observable that the Fracture is not only Oblique, near the Neck of the Bone; but that each *Trochanter*, i.e. the two processes near its *Cervix*, are likewise broke short off; and that they were both drawn up almost as high as the Head of the Bone it self by the strong contraction of the *Glutei* and other Muscles.

IX. *An Account of a Book, DISSE R T A T I O de DEA S A L U T E, In qua illius Symbola, Tempia, Statuæ, Nummi, Inscriptio-nes exhibentur, illustrantur. Auctore Guil-belmo Musgrave G. F. è Coll. Exon. Oxonii : Typis Leon. Lichfield : Impensis Phil. Yeo, Bib-liopolæ Exon. Anno MDCCXVI.*

THe Author of this Treatise, as the occasion of it, observes that the little God *Telephorus* had just cause to complain, that so much respect was paid to *Dea Febris*, and a Book lately publisht *de Dea Pedagri*, yet no such Honour was done his Mother *Tyiea*, (who certainly was more to be esteemed, than all the Tribes of Diseases). Upon this Conceit, he took what Books he had in his reach, of the antient Latin and Greek, and having collected out of them, what he met with relating to this Goddess, put it together, as now it appears in Print.

It consists of VI Chapters: of which the first is Introductory, speaks of Health in general, has, in praise of it, that memorable Ode of *Ariphron* the *Sicyonian*, publisht by *Athenaeus*, and translated by *Sennertus*; together with a Hymn, said to be composed by *Orpheus*, on the same Subject;

Subject; he ranks this Goddess among the *Dii Medioxi-mi*, and gives an account of Her from the Mythologists.

Chap. II. de *Salutis Symbolo*, which he takes to be a Serpent, an *Omen* of good things, and a frequent Companion of the Gods; as appears from *Virgil*, *Valerius Flaccus*, *Statius*, and *Macrobius*. He mentions another *Symbolum Salutis*, used by *Antiochus Soter*, now to be seen in some of his Coins, and sometimes printed in Phylick Books in the following form.



The III. Chapter treats of the *Temples* erected to this Goddess; in which Prayers were offer'd up to Her, sometimes for the Health of private Persons, and often for the welfare of the Publick: of which many Instances are here produced. To the account of *Temples* is subjoyned the Divination, known by the name of *Salutis Auguriūm*, which is often mentioned by Roman Authors, as *Dion Cassius*, *Tully*, and *Tacitus*.

In the IV. Chapter, the *Statues* of this Goddess are consider'd. Some of these represent her and *Aesculapius* together, *tamquam Dees Συμβόλους*. *Pliny*, *Pausanias*, *Lucian*, *Plutarch* and *Monfaucon* afford instances of this kind.

*Coin*s relating to this Goddess, come next in view, Chap. V. These either express her *Efigies*, or her *Wor-ship* under some Symbol or other. Of the first order, one out of *Fulvius Ursinus* has the Head of the Goddess, with *SALUS* inscribed. Another like this, is in *Gvar-zius*. Some, together with this Goddess have also her Father *Aesculapius*; as a *Coin* of *Trajan*; and in one of *Aerelius Antoninus*, struck in memory of the Remedies reveal'd to him in a Dream, which cured the Emperor of

a *Sputum Sanguinis* and *Vertigo*. As indeed most of these Coins were (in all likelihood) struck on some such occasion, viz. the Recovery of some great Person. A noble Expression of Gratitude, fit and worthy of imitation.

Of the second Order is the Coin of *Uffenus*, having an Altar with a Serpent, taken from *Ursinus*. Another of *Tiberius*, with an Altar and S A L. A U G. Another of *Nero* in which is a *Serpens Tortuosus*; with many others.

The Gemmæ of the Antients, according to *Leonardus Augustinus*, are of use to set forth the Sacrifices made of old to this Goddess. One of these Gemma represents *Æsculapius*, his Daughter *Hygieia* and Grand-Son *Telosphorus* so call'd ἀπὸ τῆς θλίψης φέρειν, à *Valeutudine post morbum confirmata*. This God, being Young and Tender, had (I suppose, by the care of his Mother *Hygia*) a *Bardocuculus*, or Cloket, to keep him from taking Cold. These three Gods are represented in one Figure, with the following Inscription under them, EYZETE ME, i. e. *Salvere me Jubete*, which *Augustinus* happily conjectures to have been a Form of Prayer offer'd up to them.

In the last Chapter come the Inscriptions, which are taken out of *Gruter* and *Reinesius*. They are chiefly to *Æsculapius* and *Hygia*; but to confirm the Divinity of *Telosphorus* the little God of the *Pergameni*, he is mentioned in one of their Inscriptions dug up at *Verona*.

The Author makes no manner of doubt, but there are many more Coins and Inscriptions relating to this Goddess to be found in other Books. But these being all, or most of such as came in his way, and enough to give a Specimen of the Devotion paid by the Antients to this Goddess, he has contented himself with this small Number; leaving it to others to make such Additions, as from greater Opportunities and Abilities, they shall think fit.